Threni Hybernici;

OR,

IRELAND

Sympathizing with

England and Scotland,

In a ſad Lamentation for loſs of their *Joſiah.*

REPRESENTED

In a SERMON at *Chriſt-Church* in *DUBLIN*, before His *Excellency* the *LORD DEPUTY*, with divers of the *Nobility*, *Gentry* and *Commonalty* there Aſſembled, to Celebrate a Funeral Solemnity, upon the death of the late LORD PROTECTOR.

By Dr. *Harriſon*, Chief Chaplain to his ſaid *Excellency*.

And all Judah and Jeruſalem *mourned for Him*, 2 Chron. 25. 24.

This is a Lamentation, and ſhall be for a Lamentation, Ezek. 19. 14.

4 Reg. 13, 14. *Pater mî, Pater mî, Currus Iſrael & auriga ejus*, 4 Reg. 2. 12.

Cicero *ſom. Scip. Omnibus qui patriam conſervarint, adjuverint, auxerint, certus eſt in Cœlo ac definitus locus, ubi beati ævo ſempiterno fruentur.*

Seneca——— *Nunquam ſtygias fertur ad umbras inclita virtus.*

LONDON,

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GIFT OF FROM
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To the Most Illustrious

RICHARD,

Lord-Protector of England, Scotland, and Ireland;

And the Dominions thereunto belonging.

May it please your Highness;

IT *was the saying of* David, Psal. 112. 6. The Righteous shall be had in everlasting remembrance. *And of* Solomon, Prov. 10. 7. The memorial of the Just shall be blessed. *Divine Providence made it my Lot to hear this Sermon pathetically delivered by that Pious Divine Dr.* Harrison, *in a full and fluent manner, extracting Tears from the Eyes, and Sighs from the Hearts of the Hearers. I moved the Doctor for the Printing thereof, being so precious a piece, touching so unparallel'd a Person, that it was more fit to be made Publick then to perish in Oblivion; who in a modest manner termed it, A sudden, imperfect and unpolisht Collection of scattering Thoughts and Notes, which brevity of time, and burthen of Spirit wou'd not permit him, more compleatly to Compile; yet upon my Importunity he was pleased to Condescend to my Motion, and deliver'd me this Copy now Printed, written with his own Hand. The usefulness of the Piece repleat with so many rare Observations, together with*

with the deſire of erecting all laſting Monuments that might tend to the Eternizing of the Bleſſed Memory of that thrice Renowned Patron and Pattern of Piety, your Royal Father (whoſe pious Life is his never-periſhing Pyramide, *Every Man's Heart being his Tomb, and every good Man's Tongue an Epitaph) hath emboldened me in all Humility to preſent it to your* Highneſs, *as a lively* Effigies *to mind you of his matchleſs* Vertues. *And as the Learned* Author *intended it not ſo much for the* Eye, *or* Ear, *as for the* Heart, *not for Reading only, but* Practice *principally: So may your* Highneſs *pleaſe to make uſe thereof as a Pattern of Imitation for Piety and Reformation in the Nations; that your* Highneſs *may become a ſucceſsful ſucceſſor of ſuch a peerleſs Predeceſſor, to inherit his* Goodneſs *with his* Greatneſs; *that out of his Aſhes you may ſpring another* Phœnix; *as an Honey-Comb out of the ſtrong Lyon; a Royal* Branch *of that rare* Root, *a ſtrong* Rod *to be a* Scepter *to Rule: So ſhall your* Highneſs *holy and vertuous* Progreſs *be a new* Crown *of* Comfort *to the Three Nations, filling the Peoples Hearts with joyful hopes of* Happineſs, *and a firm, well-grounded* Peace, *that they may ſit ſafely under their own* Vines *and* Fig-Trees, *freed from the* Terrors *and* Turmoils *of tumultuous, bloody* Broils; *And that your* Highneſs *may obtain and enjoy the Continual Protection of the* Omnipotent Protector *to Crown your* Highneſs *and the* Nations *with* Loving Kindneſs and tender Mercies, *ſhall be the Conſtant Cordial Prayer of*

Your Highneſs Moſt Humble,

And Faithfully devoted,

Edward Matthews.

Ireland's Lamentation
For loss of their JOSIAH.

LAMENT. V. 16.

The Crown is faln from our Head; Wo unto us that we have sinned.

THese words put forth themselves into these three Branches.

First, Here is the *Calamity* of the people of God, *the Crown was faln from their Head.*

Secondly, the *Cause* of it, *We have sinned.*

Thirdly, the *Effect* of both, they take up a woful *Lamentation* upon both these Considerations, the latter especially; *Wo unto us that we have sinned.*

Let me a little open the Words:

Our Head; The Head *spiritual* is *Christ*, and he cannot *fall*, nor his *Crown* from him: but they speak here of the *Civil*, the outward and visible Head of the State, as in *Isa.* 9. 15. *The Ancient and Honourable, he is the Head.*

The Crown; that is, The Emblem of Pre-eminence and Authority, and an Ornament in them that have no Authority: as in *Prov.* 12. 4. *A Vertuous Woman is a Crown to her Husband*; Not a *Ring* for his Finger, or a *Chain* for his Nek, but a *Crown* for his Head, a choice and chief Ornament: So here they are speaking of *Josiah*, who was the Glory and chief Ornament of their State; and so the Hebrew Doctors expound it. I know the *Seventy* say, it was written in the time of their Captivity, and upon that occasion only; and this is embraced generally by our Exposi-

ters. But why might not *Jeremy* look upon it as then present, though thirty years before they did go into Captivity, and four Princes Reigns between? And that passage in the 2 *Chron.* 35. 25 warrants this Interpretation, *And* Jeremiah *lamented for* Josiah, *and all the singing Men, and the singing Women spake of* Josiah *in their Lamentations to this day, and made them an Ordinance in* Israel; *and behold they are written in the Lamentations.*

Wo, is sometimes put for a word of *Threatning*, or Prophetical Denunciation, as in *Matth.* 11. 21. *Wo unto thee* Chorazin, *wo unto thee* Bethsaida, *&c.* And in *Matth.* 23. from the 13*th* to the 17*th* Verse; *Wo unto you Scribes and Pharises, Hypocrites.* Sometimes 'tis used as a word of *Pitty*, of *Commiseration*; as in *Jer.* 13. 27. *Wo unto thee*, or *Alas for thee, O* Jerusalem, *Wilt thou not be made clean? when shall it once be?* Sometimes for a word of *Confession*, or acknowledgment of our sad and calamitous Estate; as in *Psal.* 120. 5. *Wo is me that I sojourn in* Mesech, *that I dwell in the Tents of* Kedar, amongst these spiritual Black-moors: so in 2 *Sam.* 1. 26. *Wo is me*, or *I am distressed*, or *in anguish, for thee my Brother* Jonathan, *&c.* And here it may be taken in all these senses; *Wo* unto us *Now*, (for *Now is in the Original*) our wo is Now begun, and it will multiply; they felt and foresaw misery coming on, their present sorrow was great, and their expectation was far worse, they saw the *Consequents* in the *Antecedents*, they saw the *Effects* in their *Causes*; And so may we, unless through infinite mercy those *Causes* be timely removed. The words thus explained will yield us three Observations.

Observ. 1. *It is a matter of woful lamentation to God's people, when God causeth the Crown to fall from their heads*, when the Glory, the chief Ornament falls from their State, from their Government.

When a *Jacob* dies, though as a Rick of *ripe Corn* he be gathered into the *Barn*, yet even the *Egyptians* will mourn for him, and that with *a grievous mourning*, *Gen.* 50. 3. 11. And shall not the *Israelites* then mourn for a *Moses*? shall not we mourn for our

our *Moſes*? of whom I am perſwaded after-Ages will ſay as they of him, *Deut.* 34. 10. *And there aroſe not a Protector ſince in* England, (how many ſoever we may have) *like unto him, whom the Lord knew face to face,* (who had ſuch intimate Communion with him) *In all the ſigns and the wonders which the* Lord *ſent him to do in the land of* Ægypt, *to* Pharaoh *and to all his Servants, and to all his Land; And in all that mighty hand, and in all the great terror, which* Moſes *ſhewed in the ſight of all* Iſrael.

And yet you may obſerve, that the *Egyptians* mourned longer for *Jacob*, than the *Iſraelites* for *Moſes*, they ſeventy days, theſe but thirty; both becauſe the people of God are, and ought to be more moderate in their mournings, then others *which have no hope*, 1 *Theſſ.* 4. 13. either as to them that are departed, or as to themſelves, or the Publick; and becauſe the Lord had before-hand prepared a hopeful Succeſſor, *Deut.* 34. 8, 9. *So the days of weeping and mourning for* Moſes *were ended; And* Joſhua *the Son of* Nun *was full of the ſpirit of Wiſdom*; for *Moſes* had laid his hands upon him (and ſolemnly deſigned him for the Government) *and the Children of* Iſrael *hearkned unto him, and did as the* Lord *commanded* Moſes.

Let me give you the grounds of the Point; They lament, firſt, Becauſe of the ſtrong Influence that a good Governor hath into the Vitals of a State, *Lam.* 4. 20. they call *Joſiah, The breath of their Noſtrils*; ſo the *Chaldee Paraphriſt* expounds it, *Joſiah, who was as dear to us as the breath of our Noſtrils, under whoſe ſhadow we ſaid we ſhall live.* I know that *Grotius, Diodati,* and others in their Annotations upon the place, do apply it to *Zedekiah* (who was indeed taken in the Pits of the Enemies) but if *Zedekiah*, much more might *Joſiah* be termed, *The breath of their Noſtrils*, and that you know is a great matter, 'tis all in all to the natural Body, the Heart ſoon ſlackens without it, when it can no longer breath out its warmth, nor fetch in cool Air to allay its heat. The Spirit of *Reformation* died with him, the State never breathed after *Reformation* more, till after the Captivity.

No

No wonder therefore that the Prophet *Zechary, Ch.* 12. 10, *&c.* alluded to their Mourning for him, telling them *the day ſhould come when their Mourning for the* Meſſiah *ſhould be as vehement; as univerſal, as that for* Joſiah, all the Land ſhould mourn in Publick Humiliations, Families in private Meetings, every Family apart, and the Leaders of the Families apart, *I ike to the Mourning in the Valley of* Megiddo, *there* Joſiah *fell, and there they mourned,* 2 *Chron.* 35, 22. And ſuch a mourning is ſuitable to the loſs of One, who hath an Eminent Influence into the Welfare of a State firſt, as He is, *Pater Patriæ*, a common Father, careful to protect and provide for all, eſpecially for thoſe of the Houſhold of Faith, whom the Miniſters of Chriſt, by his Bleſſing upon his Word, *have begotten through the Goſpel,* 1 *Cor.* 4. 15. To theſe is the Magiſtrate, *a Nurſing Father, Iſa.* 49. 23. to carry them in his boſom (as God ſaid to *Moſes*) *As a Nurſing Father beareth the ſucking Children, Numb.* 11. 12. Notwithſtanding all their frowardneſs; doubtleſs ſuch an One was *Joſiah*, Our *Joſiah*, and 'tis no ſmall loſs to the poor People of God to part with ſuch a Friend, ſuch a Father, if we be not ſenſible of it now, we ſhall feel it to our coſt hereafter; but if we feel it now, and it work kindly with us, there is hopes that through a ſupply, and a ſucceſſion of the ſame Spirit, we ſhall feel it the leſs hereafter.

Secondly, As he is *Cuſtos utriuſque Tabulæ*, The Keeper of both Tables, which is clear out of the Old Teſtament, and the Chief Magiſtrates Duty is not ſo particularly laid down in the New (as is that of Subjects, and other Relations) becauſe no ſuch new Members of the viſible Church in the Apoſtles days, nor for a long time after, it muſt then be fetched from the Old Teſtament, or no where.

And this is ſo neceſſary, even his looking to the Duties of the Firſt Table, that ſome have ventur'd to ſay, that a Perſecuting Magiſtrate (as in the Primitive Church) were ten times rather to be wiſhed, then one careleſs and neglecting to ſet up Ordinances,

nances, ſuffering all to run into Irreligion and Heatheniſm: For either by Perſecuting, or commending and Countenancing the Worſhip of God, the Magiſtrate cauſeth Religion to flouriſh; by doing neither, He takes the way utterly to aboliſh it; as *Julian* the Apoſtate was about to do, had not God cut him off the ſooner; Better a Perſecuter, then a Neuter, better a *Domitian*, a *Nero*, then a *Gallio*; *Who careth for none of thoſe things.*

But what a mercy it is to have a *Joſiah* indeed, a Prince cordially ſtudious of Religion and Reformation, whoſe heart akes and trembles for the Ark of God, as *Elie*'s did, 1 *Sam.* 4. 13. And who prefers *Jeruſalem before his chiefeſt joys*, as *David* did, *Pſalm* 137. 6.

And what a calamity it is to have ſuch an one taken away; before Reformation be perfected, 2 *Chron.* 35. 20. After all this when *Joſiah* had prepared the Temple, then *Necho* King of *Egypt* comes and cuts him off, when the Church had moſt need of him; For *Iſrael* to loſe a *Moſes*, when they are yet in the Wilderneſs (which is our caſe at this day) this is a Lamentation, and ought to be unto us for a Lamentation.

Thirdly, As he is *Cuſtos utriuſque Gladii*, The Keeper of both Swords, Martial and Civil.

Firſt, of the Military Sword, He is the great Arbiter of Peace and War, and in time of War, he is Chief Leader; ſo was *Joſiah*, ſo our *Joſiah*. We might all ſay to him, as the *Iſraelites* to *David*, 2 *Sam.* 5. 2. *Thou waſt he that ledeſt out, and broughteſt in* Iſrael *with Safety and Victory*: How often did he offer himſelf willingly (*Judg.* 5. 9.) and jeoparded his Life in *the high places of the Field*: For Courage and Conduct, for Prudence, Piety, and ſucceſs in War, our Leader was Incomparable; This Land, all theſe three Nations will afford him everlaſting Monuments; The God of Peace grant we never feel the want of this great Leader in this particular.

Secondly, He beareth the Civil Sword alſo, He is the Guar-

dian of all Vindictive Power, God hath put his own Sword of Justice into the Magistrates hand; He is God's *Sword-Bearer*, *Rom.* 13. 4. none may usurp it, nor resist it.

There are two things that legitimate the Magistrates Vindictive Administrations. First, That he acts by God's Authority, and Secondly, according to his Justice, both must concur; a private Man may not of his own head kill a Malefactor: *Ehues* slaying *Egton*, *Moses* the *Egyptians*, are no Patterns for us, unless we have the same Commission, or Privy Seal.

Exempla heroica sunt supra Regulam: Nor may the Magistrate kill an Innocent Person: but when he puts a Malefactor to death, according to God's order, 'ts not Man, but God, that kills him.

Now to lose such a Magistrate, who bare not the Sword in vain, but durst draw it against the greatest Transgressor, and who durst not touch the poorest innocent with the least of his Fingers (as God himself is impotent as to the doing of the least evil) *Who could do nothing against the Truth* (as the Apostle speaks, 2 *Cor.* 13. 8.) and could not but do his utmost for the Truth, this is a great loss unto a People.

Fourthly, As he is *Custos salutis publicæ*, the Vigilant Sentinel of Publick Safety, *Rom.* 13. 6. for they are God's Ministers, attending continually upon this very thing προσκαρτεροῦντες, watching, by the just punishment of the wicked, to preserve and protect the Just (as *Grotius* expounds it) and hereupon the Apostle makes one Inference, *ver.* 7. *Let them have their due* (and all their their Ministers under them) *Custom*, *Tribute*, *Fear*, and *Honour*. 'Tis a sin against all Equity and Conscience, to deny or with hold any of these from them, seeing they are always watching for our Good.

And let me make another Inference: It is a duty which every Man owes the Magistrate, in all Proposals, Overtures and Endeavours, whether relating to Matters Civil or Spiritual, to carry it with all possible Simplicity and Integrity, otherwise to bring

bring in Evils, under painted Vizards, and ſpecious pretences, what is it, but to ſurprize theſe Sentinels, and to elude their Vigilance, and that's the practice and part of an Enemy; ſuch a Watchman of *Iſrael* was *Joſiah*, ſuch a Watchman was our *Joſiah*, it was no eaſy matter to ſurprize him: How ſecurely did we ſleep, while he watched over us; *Bene dormivi quia Antipater vigi avit*, I ſlept well to Night (ſaid *Alexander*) becauſe I knew a careful Man was in the Watch. But what ſhall become of us now, that this Watchman is fallen aſleep? If he who keepeth *Iſrael*, *who neither ſlumbers nor ſleep*, watch not over us, and over our Rulers, and help them to watch for us.

I and all the World may ſay of him that's now gone from us, as one ſaid of *Mucianus*, the Roman Conſul; He did *Vim Principis complecti, nomen remittere*, He had all the Power, and performed all the part of a good King, though he refuſed the Title; Cauſe have we therefore to take up a woful Lamentation, when ſuch a Prince, when ſuch a great Man is fallen in our *Iſrael*, who in all theſe reſpects had ſo benign an Influence into the Vitals of our State: And that's the firſt ground of the Lamentation.

A ſecond may be, the rarity and ſcarcity of ſuch as might ſupply ſuch Decays, fill up ſuch a breach, ſuch an *Hiatus*: Where ſhall a Man be found to ſtand in this Gap? He only who hath the reſidence of the Spirit, can ſupply us; And bleſſed be his Name, that he hath made this Noble Vine fruitful and full of Branches, that there are ſtrong Rods for the Scepters of them that bear Rule; where there is no ſtrong Rod to be a Scepter to Rule (whatever ſome Men think) this is a Lamentation, and ſhould be for a Lamentation in *Ezekiel's* Judgment, *Chap.* 19. *ult.* O let us pray that the Lord would ſtrengthen theſe Branches, that they may not be broken off, that no Eaſt-wind (of Invaſion from abroad) may wither them, no fire (of Contention at home) conſume them, as the Prophet ſpeaks, in that Chapter.

Thirdly, this is an uſual Honour that God puts on his Eminent

nent and Faithful Servants, when they are gone, their removal is bewailed and lamented; Men may marvell as the Diſciples did, to ſee a fruitleſs Fig-tree ſuddenly withered away, *Matth.* 21. 20, but there's no moan made, there's no mourning: But when an uſefull Vine dies, which affords both Shade and Fruit, that's a loſs (much more then that of *Jonah*'s Gourd) to be lamented, the moſt ſerviceable, ſhall always me the moſt Honourable; They that live much deſired, cannot dye but much lamented: as for the wicked and worthleſs Perſon, it ſhall be nothing ſo, they ſhall not lament for him, ſaying, *Ah my Brother, Ah Lord,* or *Ah his Glory, He ſhall be buried with the burial of an Aſs, drawn and caſt forth beyond the Gates of the City.*

The loſs then of a gracious Prince, of a pious Governor, is very lamentable. The ſecond Point will lead us to look into the Cauſe thereof, and that's this.

Obſerv. 2. The ſins of God's people are the fall of their Crown; Theſe Traytors pull it from the head of a State or Government: and there was a double ſin at that time moſt remarkable in that people.

Firſt, They went about to pluck the Crown of Soveraignty from God's Head, *They would not hearken to him, nor obey him,* ſee this in *Jer.* 25. 2, 3, *&c.* From the thirteenth year of *Joſiah* (and that was the next year after he began the publick Reformation; for it is ſaid in the 2 *Chron.* 34. 3. *In the twelfth year he began to purge* Judah *and* Jeruſalem). From the very beginning of the Reformation, ſaith *Jeremy*, even unto this day, (for ten years ſpace together) *The word of the Lord came unto me* (*and it died not with me*); *But I have ſpoken unto you, riſing early and ſpeaking, but ye have not hearkned. And the* Lord *hath ſent unto you all his Servants the Prophets, riſing early and ſending them, but ye have not hearkned, nor inclined your ear to hear; They ſaid, turn ye again now every one, from his evil way, and from the evil of your doings, and yet ye have not hearkned unto me, ſaith the* Lord, *that ye might provoke me to anger with the works of your hands, to your own hurt.*

hurt. Thus even in a time of Reformation they fell to Apoſtacy, Idolatry, and Profaneſs, they firſt ſunk into Apoſtacy, and then into Calamity, and the Crown dropt from their head, that was the beginning of it; ſee this further in *Zeph.* 1. 1. *The word of the Lord came unto him in the days of* Joſiah, *I will utterly conſume all, ſaith the Lord*; Why, what was his Controverſy? ver. 5. *They did worſhip, and ſwear by the Lord, and by* Malcham, they made a hotch-potch, a mingle-mangle of Religion, they began to curdle and turn by degrees, ver. 6. *And them that are turned back from the Lord, and thoſe that have not ſought the Lord, nor enquired for him,* but fell to looſeneſs and leudneſs, as it is there deſcribed particularly in all ſorts of Perſons, from the Prince to the Prentice.

Secondly, They did what in them lay to pluck the Crown from *Joſiah*'s head, the faireſt Flower in his Garland, ſtudiouſneſs of Reformation, there was none like him for that, 2 *Kings* 23, 25. and they did what they could to weaken his heart and hands in it, they would not bear it, they loathed it, and waxed weary of it, *Jer.* 1. 2. The word of the Lord came unto him in the thirteenth year of *Joſiah,* in the time of Reformation, mark that, and then hear how the Lord chargeth them, *Chap.* 3. 10. *They turned not unto me with their whole heart, but feignedly, ſaith the Lord*: they made a ſhew, and talked, and took the Covenant, but they would not ſtand to it, they had no heart to a Reformation, but hankered ſtill after their former evils. 'Twas time now to rack them from off their Lees, to empty them from Veſſel to Veſſel, to turn them out of *Jeruſalem* the Viſion of Peace, into *Babylon*, whoſe very Name ſpeaks Confuſion: The Lord help us to ſee our Faces in this Glaſs; I appeal to your Conſciences, how much of our State and Story is told over in theſe particulars: And yet if there be any hope in our *Iſrael* concerning this thing, the laſt Obſervation muſt help us to it, and it is this;

Obſ. 3. The ſincere People of God, take up a woful Mourning, not ſo much for the fall of their Crown, as for the ſins that cauſed it, they point the finger at this, they place the Wo upon this, *Wo unto us that we have ſinned.* Thus *Daniel* in the 9. of his Book, complains not of Miſery (ſave only of the Deſolation of the Sanctuary) but of Sin, *ver.* 5. 6. *We have ſinned and committed Iniquity, and have done wickedly, and have rebelled, even by departing from thy Precepts, and from thy Judgments: Neither have we hearkned unto thy Servants the Prophets, which ſpeak in thy Name to our Kings, our Princes, and our Fathers, and to all the People of the Land.* This pierced his heart, in the midſt of all his Perſonal Preferment. So was it with good *Nehemiah*, *Chap.* 1. 6. 7. *Let thine Ear now be attentive, and thine Eyes open, that thou mayſt hear the Prayer of thy Servant, which I pray'd before thee now day and night, for the Children of* Iſrael *thy Servants, and confeſs the ſins of the Children of* Iſrael, *which we have ſinned againſt thee, both I and my Fathers Houſe have ſinned. We have dealt very corruptly againſt thee, and have not kept thy Commandments, nor the Statutes, nor the Judgments, which thou commandeſt thy Servant* Moſes. Sin, ſin, that lay more heavy upon the hearts of theſe good Men, then all their ſufferings; And its clear it muſt be ſo; Firſt, from the Nature of ſincere Repentance, which is never to be ſo affected with grief lying on our Spirits, as for our grieving the ſpirit of God, *Zech.* 12. 10. *They ſhall mourn for him, and be in bitterneſs for him*: And ſo it was, *Acts* 2. 37. When they heard this, that they had Crucified the Lord of Life and Glory, this went to their hearts, and this the Prophet bewails, that they rebelled againſt one who had been ſo tender, ſo indulgent, and compaſſionate towards them, *Iſa.* 63. 4. 10. *In all their affliction, he was afflicted, and the Angel of his preſence ſaved them, in his love and in his pitty he redeemed them, and he bare them, and carried them all the days of old. But they rebelled and vexed his holy ſpirit; Therefore he was turned to be their Enemy, and he fought againſt them.* So *David*, *Pſal.* 51. 3. 4.

Second-

Secondly, Whenever God intends good to a Perſon, or a People, he leads forth their Spirits this way, makes the ſtream of their ſorrows run forth in this Channel, for this is the principal (if not the only) way to redreſs and remove their Calamities felt, or feared, when Sinners mourn for ſin, as ſin, then God pardons ſin, and when God pardons Iniquity, he heals Infirmity, *Pſal.* 103. 3.

If this then be our preſent poſture, tho' we are made weak by ſuch a loſs, yet he will ſtrengthen us, and give us Healers (that's the Magiſtrates Charity, *Iſa.* 3. 7.) yea, this ruine ſhall be under his own hand, and this is the right courſe to lodge it there.

Now, briefly to put all theſe Truths together to Uſe.

Uſe. Doth not the Lord call his people in theſe Nations, to a ſerious and ſenſible apprehenſion of ſuch a ſtroke.

May I not ſay to the Common-wealth of *England*, as this Prophet did to the Common-wealth of *Iſrael*? *Lament.* 2. 13. *What thing ſhall I take to witneſs for thee? what thing ſhall I liken to thee, O daughter of* Jeruſalem? *what ſhall I equal to thee that I may comfort thee, O Virgin Daughter of* Zion? *for thy breach is great like the Sea, who can heal thee? Our Bank is now broken down, who can repair it; who can heal it? that can he alone who made both the Bank and the Breach; Who at firſt gave a decree to the Sea, and ſhut it up as with Doors and Bars, ſaying, Hitherto ſhalt thou go and no further, and here ſhalt thy proud Waves ſtay*: He can keep the Sea from breaking in upon us, at ſuch a time as this, and repair our Bank and Bulwark again. But will he do it? That cannot I tell, but I can tell you of ſeveral Symptoms and Indications of approaching mercy, even in times of greateſt Calamity; do you look if you can find them upon your own ſpirits, and they are theſe: Firſt, when a perſon or people are troubled more for ſin, than for ſuffering, either incumbent, or approaching: When they look on ſin as the greateſt, the only evil, when they moſtly bewail that, that's a ſure ſign of eſcaping,

ping, *Ezek.* 7. 16. *But they that escape of them shall escape, and shall be on the Mountains, as Doves of the Valleys, all of them mourning, every one for his Iniquity.* Now is the Voice of this Turtle heard in our Land, at this day; When sin sits heavy, suffering sits light (said Mr. *Greneham*) And God will make it so to be indeed, not to Faith only, but to Sence also.

Secondly, when we are laid low in the sight and sence of this vileness, judging our selves worthy of the greatest punishment, unworthy of the least refreshment, when we see cause to submit in case of Reprobation, much more in case of Affliction, when we are thus abject it is the custom of our Gracious God (and from thence his Character) to be a Comforter of such, 2 *Cor.* 7. 6. God that comforteth those that are cast down; When *Jacob* was in his own eyes, not worthy of the least of all God's mercies, then he escapes all the misery so nigh unto him, and so much dreaded by him; the thing that he feared came not upon him, *Gen.* 32. 10, *&c.*

Thirdly, When the Spirit of Prayer is kept warm in our hearts, or rather, our hearts kept warm by the spirit of Prayer, for our selves, and for others, that's a token for good unto us; when *Job* prayed for his Friends, then God turned his Captivity, *Job* 42. 10.

How do ye feel your hearts, Christians? frozen, or flaming, cold, or burning within you? can you pray for your Rulers, for the Publick, for your selves, and your posterities after you? Doth the House of *Israel* enquire of the Lord for this thing? *Ezek.* 36. 37. then will he do it for us, then will he increase us with men like a flock; we shall then live, and not die, neither shall our men be few.

Fourthly, when there's a quiet resignation of our selves, and our affairs to the Lord, not limiting him, but leaving him to his liberty, to take away what Instruments he pleaseth, and use what Instruments he pleaseth; He will be Master over the Sons of men, and when we are willing he should be so, all things then shall

ſhall work together for our good: When we can chooſe God and let him chooſe all the reſt; *David* could not miſcarry when his heart was once wrought over to this reſignment, 2 *Sam.* 15. 25, 26.

Laſtly, When the Spirit of Faith is up in our hearts, when through the diſcoveries of his Grace in Jeſus Chriſt, we are enabled ſtill to truſt in him, hang on him, expect good from him, ſo that he cannot ſhake us off; Generous Spirits ſcorn to fail thoſe that depend on them: poor ſinful creatures have no other way to engage the great God to ſtand their friend, but by this dependance; And ſaith the Prophet *Iſaiah*, *Chap.* 26. 3. *Thou wilt keep him in perfect peace whoſe mind is ſtayed on thee, becauſe he truſteth in thee.* When an Hawk purſued a Sparrow ſo cloſe, that it flew into *Xenocrates* his Boſome, *Non oportet ſupplicem prodere*, was his word, and ſhall God give up his Turtle that flies into his Boſome, purſued by Birds of Prey? No, he will never do it, *Pſal.* 74. 19, 20. Now, what hopes have ye, Chriſtians? what expectations? Can ye wait upon the Lord, that hideth his Face from the Houſe of *Jacob*, can ye reſolve to look for him, *Iſa.* 8. 17. Can ye believe for theſe poor Nations? theſe wounded, wofully wounded Nations? to have ſlight thoughts of this wound, is the way never to be healed.

But what grounds of Faith or Hope can you ſhew us, to fix our feet upon at ſuch a time as this?

Suppoſe I could ſhew ye none, yet 'tis a duty in the ſincere people of God, with their Father *Abraham*, even againſt Hope, to believe in Hope, and to give glory to God in believing, *Rom.* 4. 18, 20. But yet God hath not left us without viſible grounds to ſupport our ſinking expectations concerning theſe Nations: For firſt, our grand Enemies have had all the advantages againſt us they could wiſh for, and yet have not prevailed; all *Campanella*'s projects have been accompliſhed, Monarchy turned into a Free-State (out of which they hoped to fiſh ſome notable advantages), the *Dutch* engaged in a War againſt the *Engliſh*, to weaken

both theſe States in their Shipping, wherein they were moſt powerful and formidable.

A Rebellion in *Ireland*, an horrid one, as that Popeling Politician could have wiſhed; Philoſophy mingled with our Divinity, and what not? and yet the *Spaniards* Univerſal Monarchy not affected: Our *Engliſh* Roſes not yet blaſted, nor yet over-topped by the Lillies of *France*, nor our *Britiſh* Croſſes become Perches to the *Auſtrian* Eagles.

As if God had ſaid from Heaven, You ſhall have fair play, all that ye can propound to your ſelves, and yet come ſhort of your Reckoning.

This ſpeaks as if God had no mind to caſt us away, to abandon and give us up as a Prey to the Teeth of our Adverſaries: Let us bleſs the Lord for this, and ſtill believe on him; *Our Soul is eſcaped as a Bird out of the Snare of the Fowlers, the Snare is broken and we are eſcaped. Our help is in the Name of the Lord who made Heaven and Earth*, Pſal. 124. 7, 8.

Surely when God thus encamps about his Houſe, 'tis a ſign that no Oppreſſor ſhall paſs through them any more (if they fall not off from Him) *Zech.* 9. 8.

Secondly, Are we not a People, redeemed with ſo high an hand, and ſuch an out-ſtretched Arm, as never People was ſince the days of *Iſrael*? And hath the Lord been working ſo many Miracles of Mercy, for ſo many years together? and will he now undo us, and all his own great Works together? What will he do unto his great Name? What will the Nations ſay? It was not he, it was a chance that hapned to them? What will his and our Enemies ſay and do? There is a ſtupendious expreſſion in *Deut.* 32, 26, 27. *I ſaid I would ſcatter them into Corners, I would make the Remembrance of them to ceaſe from among Men* (*I would pay them, I wou'd ſmoak them, they have deſerved it at my hands*) *were it not that I feared the wrath of the Enemy, leaſt their Adverſaries ſhould behave themſelves ſtrangely, and leaſt they ſhould ſay, Our hand is high, the Lord hath not done all this*; Can the

the great God fear any thing? Yes, God himſelf tells us that he fears, on the behalf of his poor people, that deſire to fear his Name, and what need they to fear Enemies, that have a God to fear for them? Only let us ſanctify him, in our hearts, and let him be our fear and our dread, and we need fear nothing elſe.

Thirdly, What ſpot of Earth (to the praiſe of Free-grace be it ſpoken, not to boaſt of our ſelves carnally). What ſpot of ground in the World bears ſo many real Saints upon it, as our Iſland? and ſome ſprinklings here alſo, that cry Day and Night unto him? Souls Sealed and Marked in the Forehead, not to be touched by the Deſtroyer: Might *Sodom* have ſtood, if there had been but ten righteous Perſons there; and ſhall not theſe Nations eſcape, who have ſo many Thouſands to ſtand in the Gap.

Are not the holy Seed the Sap and Subſtance of our *Robur Anglicanum*, our Engliſh Oak; as an Oak whoſe Subſtance is in it when it caſteth its Leaves, *The holy Seed ſhall be the Subſtance thereof*, Iſa. 6. 13.

Thus ſaith the Lord, *as the New Wine is found in the Cluſter, and one ſaith, deſtroy it not, for a Bleſſing is in it, ſo will I do for my Servants ſake, that I may not deſtroy them all*, Iſa. 65. 8.

And ſurely we have Governors, who ſay in their heart, *The Inhabitants of* Jeruſalem *ſhall be our ſtrength in the* Lord *of Hoſts their God*, Zech. 12. 5.

Fourthly, After all the Wind-falls in God's Orchard, ſo many top-heavy tall Oaks and Cedars laid along, thoſe that are Trees of Richteouſneſs indeed, and kept their ſtanding, are more deeply rooted by all theſe ſhakings; Profeſſors were never ſo Sober, ſince the times of Perſecution, never ſo in love with old Truths, they ſee plainly the pretended new light was an *Ignis fatuus*, that miſled poor benighted Souls, yea, many that erred now come to underſtanding, and they that murmured are better inſtructed, according to that ſweet Promiſe, *Iſa.* 29, 24.

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We ſhall not therefore be aſhamed of our hope, neither ſhall our faces wax pale. For as the prevailing of the Spirit of Error was the Herald of Miſery, ſo is the returning of a Spirit of Sobriety the welcome Harbinger of Mercy.

Fifthly, ſo many hopeful young Men coming on to the Miniſtry (which is the Obſervation of our Brethren in *England*; in their Ordinations) their Parts more raiſed, their Lives more reformed, the Councel of God more clearly revealed then formerly; even this beſpeaks a continuance of Mercy: Surely the great Husbandman hath yet ſome Harveſt to Inn, ſeeing he makes ſuch proviſion and preparation of Labourers, *Luke* 10. 1, 2. *After theſe things, the Lord appointed other Seventy alſo, and ſent them two and two before his face, into every City and place, whither he himſelf would come.* Where Chriſt ſends his Diſciples before him, he himſelf means to follow after; the Treaty of Peace holds, whilſt his Leiger-Embaſſadors are not recalled.

Sixthly, the general ſenſe of this heavy ſtroke is a good ſign among us,

Indeed when the righteous is taken away, and no man layeth it to heart, then there's evil to come, *Iſa.* 57. 1. But I am perſwaded no ſtroke theſe thouſand years hath been more felt by the beſt people of theſe Nations: the mourning is univerſal, like that in *Zech.* 12. 12, *&c.* not only amongſt the Rulers, the Families of *David* and *Nathan*, not only amongſt the Miniſters, the Family of *Levi*; but even the Family of *Shimei*, who was of the houſe of *Saul*, a Male-content, a Reviler, that comes along in the Train of the Mourners. We read indeed of others of that name who were of the houſe of *Levi*, but that cannot be here meant, becauſe it was before-mentioned by name. It's ſtrange indeed to find the Family of *Shimei* mourning for the loſs of the Houſe of *David*, yet the Lord can bring this to paſs, and hath done ſo at this time. (If I be rightly informed) 'tis ſaid of *Galba*, that he left but few willing to live under his Government, but many mourning for his death: How many do now

now confeſs they were unworthy of ſuch a Ruler? they knew not how to priſe, how to improve ſuch a mercy, and when we cut our Fingers with Swords, 'tis time they ſhould be laid up.

Seventhly, that the great Plot of Firing *London*, raiſing the Conntreys, betraying the Ports and Garriſons, was utterly broken before this Blow was given; that this Man of War ſhould die himſelf in Peace (contrary to the propheſyings of many) and leave us in Peace; this ſpeaks much tenderneſs in our God towards us, that ſuch a ſtorm ſhould be blown over (and a day of Thankſgiving kept throughout the three Nations for it) before this skilful Pilot was called from the Helm. Indeed when the Pilot is caſt over Board in a ſtorm, it fore-ſpeaks a Shipwrack. But now that the Lord hath thus in meaſure debated with us (notwithſtanding all our Luxuriances) and ſtayed the rough wind, in the day of the blaſting Eaſt-wind; well may we hope, that by *This ſhall the Iniquity of* Jacob *be purged*, and that this ſhall be the Fruit to take away our ſin, *Iſa.* 27. 8, 9. that his deſign is to purge and prune us, not to root us up.

Eighthly, That we ſhould ſlide ſo quietly, ſo naturally into a Settlement, I think far beyond all our expectations, this is a wonderful mercy, *Sol occubuit, nox nulla ſecuta eſt*, Our Sun is ſet, and yet no Night enſued.

Now for Light to riſe when the Sun ſets, that at Evening time it ſhould be light (according to that promiſe in *Zech.* 14. 7.) this is not only a ſign of mercy, but a miracle of mercy it ſelf.

Ninthly, That we now have Magiſtrates, the Legallity of whoſe Call to their preſent Office and Station, is beyond all diſpute, all ſettled by Authority of Parliament; The Scepter put into his Highneſs's Hand, that now is, according to the Sanction of Parliament: The Sword put into his Excellency's Hand here after his late Highneſs's Eſtabliſhment by Parliament; even this may give us a rational ground of hope, of quietneſs and ſubmiſſion, even in the moſt unquiet Spirits: at leaſt they will have a leſs reaſon to pretend for their unquietneſs, though unquiet perſons never want pretences.

Tenthly, We enjoy Magiſtrates, to whom the Intereſt of Religion is ſo endeared, ſo incorporated, by a principle of Grace in themſelves, that they can no more forſake or abandon it, than their own ſouls, and ſo intwiſted by the hand of Providence, with their own Intereſt, that they cannot be ſafe if they quit it: their Authority, their Safety is Embarqued in the ſame bottom with it, they muſt ſwim, or ſink together.

Now, God promis'd it of old as a Favour to his People, that their Nobles ſhould be of themſelves, and that their Governors ſhould proceed out of the midſt of them (Let not us deſpiſe ours, becauſe they do ſo); *And I will cauſe him to draw neer, and he ſhall approach unto me; for who is this that engaged his heart to approach unto me' ſaith the Lord*, Jer. 30. 21. It is an admirable thing when Rulers and Governors engage their hearts to approach unto God, God himſelf ſeems to be taken with it, and to wonder at it; Let us help them with our Prayers to engage more and more with, and for God; for this alſo ſpeaks eſtabliſhment, *ver.* 20. and proſperity, *ver.* 19. *And out of them ſhall proceed Thanksgiving, and the voice of them that make merry, and I will multiply them, and they ſhall not be few; I will alſo glorify them, and they ſhall not be ſmall; Their Children alſo ſhall be as afore-time, and their Congregation ſhall be eſtabliſhed before me, and I will puniſh all that oppreſs them, And their Nobles ſhall be of themſelves, and their Governor ſhall proceed from the midſt of them, and I will cauſe him to draw neer, and he ſhall approach unto me, &c.*

Again, The late ſucceſs of the *Swede*, and our own ſucceſs in *Flanders*, putting a Curb, and a Bridle upon the Jaws of our ill Neighbours, theſe look like the Pledges and Fore-runners of more mercy.

Laſtly, And eſpecially ſome beginnings of real Reformation, and breathings after more, in Perſons, Families, Congregations, Towns, Cities, Countreys; theſe, where-ever they are to be diſcerned, look very ſmilingly and promiſingly upon us: Indeed if Reformation be neglected, all our other grounds of hope will fail

fail us, and float away; *If the people turneth not to him that ſmiteth them, neither do ſeek the Lord of Hoſts, then will he ſet up their Adverſaries againſt them, and joyn their Enemies together, and they ſhall devour* Iſrael *with open mouth,* Iſa 9. 11, 12, 13. And thou, whoever thou art that hateſt to be reformed, mayſt be one of the firſt that ſhall be ſo devoured; But if Reformation be cordially endeavoured by us, according to our places, this will make us precious in the ſight of the Lord, and he will make us honourable, *Iſa.* 43. 4. if this be purſued (I am not affraid to affirm it) as Sin hath pluckt the Crown from our Head, ſo Reformation will reſtore it, and ſet it again upon the Head of our State and Government; yea, the Lord will redeem our life from deſtruction, and (as *David* ſpeaks, *Pſal.* 103. 4.) *Crown us with loving kindneſs, and tender mercies.*

Without Reformation, we are a loſt people, but if the Lord make us a reforming people, we ſhall certainly be a preſerved people, that will reſtore our Ornament, our Glory to us; *Come therefore and let us return unto the Lord, for he hath torn, and he will heal us; he hath ſmitten, and he will bind us up.*

FINIS.